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The Failures of Christianity

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IT is a commonplace of Christian writing that all would be well with the world if it would in the future turn to Christian inspiration and be guided by the moral teaching of the Church. But few writers who, in one form or another, express this view bother to consider one of the truths involved in it. If it is true that the world can in the future be saved by Christian ideals; it must also be true that at many times in the past the world could have been saved by those same ideals. For Christianity has, at certain periods of the history of Western civilization, been in a dominant position. Furthermore, we must admit that if one were to add together the number of effective influences that shaped the story of the West up to the end of the eighteenth century, the influences that could be called Christian would vastly preponderate. Why, then, has the world, seemingly, gone from bad to worse? Why has Christianity, which has had, to all appearances, its chance and more than its chance, failed to accomplish in the past those things we expect it suddenly to accomplish in the future?

One answer is that you must not expect too much from Christianity. Christianity, being a religion, is a thing of the spirit. It is constantly doing its work of

conversion in the souls of men, but it cannot be expected to alter and shape the outward appearance of a world that is hostile to it; a world, moreover, which in its own secular sphere does not properly come within the jurisdiction of a spiritual power. Christianity as such knows nothing of politics, economics, science and the like. But if that is the true answer—and there is undoubtedly some truth in it—then we are merely deceiving ourselves and others when we suggest that the world will be set straight in the future by turning to Christian inspiration. Christian inspiration, according to this view, will appeal to those spiritually prepared to receive it, but we cannot expect that it will radically alter the shape of secular things to come.

Another answer, and one also containing some truth, is that Christianity in the past has been more of an appearance than a reality. In other words, despite its authority, its prestige, its numbers, it has not really converted men. Nine-tenths of men's lives, let us say, have been led without reference to Christian teaching, so that, even though the whole world were outwardly converted, the direction of men's social lives would still be nine-tenths non-Christian. When, therefore, we talk of Christian inspiration in the future we must mean a real hundred-per-cent conversion to Christianity and something very different from what we called Christianity in the past.

A third answer is perhaps more subtle and difficult to follow, but again it represents part of the truth. Even supposing that in the past the vast majority of Christians were truly good Christians, the ideals of Christianity and the ideals of the world are different. The saint, one often hears—or, at any rate, the good man—is an awkward customer. He doesn't fit in. He is all angles. He thinks only of soul-saving. He is highly unpractical, unworldlywise. He is certainly not the person to govern men and give them good practical advice. His job is to explode people into the realiza-

tion of the supernatural order, to stir them up, to be a revolutionary. And if this is so in the case of the saint it is equally the case with all Christians in the degree of their Christianity. In a sense they all lead double lives, the spirit struggling against the flesh, rising to spiritual inspiration at one moment and falling back to the fleshpots the next.

So that if one is looking for the wise counselor, the prudent citizen, the man of gentle, if not genial, benevolence, the good neighbor, one is more likely to find him among the religiously lukewarm who instinctively seek their good here on earth and order their lives in terms of a small but practical ideal. This, by the way, accounts to some extent for the scandal which Catholics, and Catholic countries in general, so easily give to the more Protestant and irreligious societies. The latter seem able to set a decent, gentleman's ideal of good behavior, and more or less live up to it, while the former seem an inexplicable mixture of religious rapture and caddish conduct.

CHRISTIANITY AND WORLD ORDER

But in so far as this feverish movement of the spiritual barometer of the Christian ideal, as compared with the steady moderate temperature of the good man of the world, does indicate an essential factor in a genuine religious outlook, it once again makes it hard to believe how a return to Christianity will set the world straight. On the contrary, we should have to confess that what we mean by the world being made straight and what we mean by conversion to Christianity are at bottom very different things. True Christianity is very much more likely to disturb the world than settle it in the way we all envisage such settlement. Christianity brings spiritual war, not earthly peace. If we are looking for a worldly order, we shall seek it at the hands of the rationalist, the philosopher, the bourgeois, the gentleman, the Anglo-Saxon, not at the hands of the saints and the religious.

One could, of course, suggest other reasons why Christianity, despite its numbers and its influence in the past, has, in fact, failed to carry through the re-ordering of the world in the way the more sanguine of our apologists expect it to in the future, if only the world becomes Christian again. And yet one feels deep down that there should be a clearer and more pervasive, as it were, clue to the apparent ineffectiveness of Christianity as a principle of world order. After all, though it is true that the Church was not commissioned to concern herself directly with the things of Caesar, she has in fact jealously retained—as we shall see below—her claim to a universal spiritual and moral authority that must powerfully, if only indirectly, affect the temporal order of the world.

And the disorder of the world is not, for the most part, an economic or political disorder; it is precisely a moral disorder. The world—especially today—knows very well how to bring into being the things it wants, whether these be wealth or labor-saving devices or the means of controlling human beings; but it is totally ignorant, on the other hand, of the kind of things that are worth wanting and having if people are to be happy. And it is in this regard that the world needs the inspiration of true religion and sound moral teaching. Again, while we must admit that most Christians in history have only been half-hearted Christians, it is also true that most men are only half-hearted about other aspects of their life as well. The man who is wholly consumed by an ideal is rare, yet other inspirations, such as patriotism, religion itself, when it is in immediate danger at the hands of a rival religion, democracy, and, in our own day, Fascism and Communism, have swept across whole peoples and revolutionized the common outlook.

Moreover, if Christianity is rarely a whole-time faith, it does gain an extraordinary hold over most of its members, in that they retain it in spite of most temptations and turn to it spontaneously in times of crisis. A

Catholic, even a lukewarm one, is in most cases far more converted to his Faith than a lukewarm liberal or a Fascist. In the case of the Catholic the inspiration is part and parcel of his make-up, even when he does not attend to it, whereas in the case of the average Fascist the inspiration only gets hold of the changeable imagination and emotions. And lastly, it would be ridiculous to press too far the unworldliness and revolutionary quality of the saint or holy man. Such men, wholly aflame with the love of God, do often tend to overlook even the good things of the world—their imitators are in this respect much worse—but there have always been good Christians in plenty who are wise, prudent and shrewd and as well able to be sound citizens as their more worldly and disillusioned neighbors.

Thus, summing it up, we do not find either in Christianity itself nor in the mass of Christians any quality or any defect which in itself would render it impossible or unlikely that Christianity could in fact reorder and shape the world into a happier, juster and more peaceful place. As the present Pope has recently said: "Even though this earth, after Original sin, can no longer be a paradise, it could at least remain a place of brotherly concord between men and peoples." Nor, looking at the matter in a broad way, can we really say that the average Christian has proved in the past too unfaithful to his religion to carry its inspiration over and into the temporal world.

The average Christian has, like all men, been weak, but Christians of real sanctity and holiness there have been in plenty in every age, both among clergy and laity, and even the mass of Catholic Christians have put their religion first in what they considered the most important aspects of their lives, in their family relations, in their personal behavior, and whenever their Faith has been challenged. Certainly no false religion, nor any political or social faith, can boast of a comparable record of fidelity.

ARE CATHOLICS INADEQUATELY TRAINED?

Where, then, shall we find the clue to the puzzle? How shall we account for the comparative failure of Christianity as an ordering force in the world in the past, and how shall we set about to remedy the defect so that Christianity in the future may come effectively to the rescue of a world that so badly needs its inspiration?

No Catholic, worth the name, will ever deny that the increase in the holiness and fidelity of all members of the Church is the first and truly vital need. For it is the grace of God which sets men on the right path, and that grace is poured out as men are found to correspond with it. But we cannot expect men, still less a vast number of men, to become holy in a day, and, moreover, we know that normally the grace of God flows along the channels that have been made ready for it by intelligently directed toil. Not only sin, but ignorance and stupidity (themselves generally the result of sin in the past), tend to block up these channels, and it is the constant Christian duty to clear them away. So when we seek for a clue we always presuppose the continuation and intensification of the Church's constant effort to maintain the highest level of Catholic spiritual life.

Allowing, then, for this, what is the answer? In the broadest sense we should say that it is defective instruction in the full meaning of Catholicity. Holiness there is; fidelity there is; full wisdom in the Church herself, of course, there is. But is there sufficient education? Are Catholics today and have Catholics in the past been adequately trained, not so much to be good Catholics according to their lights, but to see the full light? Do they know clearly enough what their religion implies?

This thought opens out a vast field that cannot be dealt with here, and we shall be content to take one example only of the fatal results of inadequate understanding of the teaching of the Church, an example which some may think would in itself account for a very great deal

of the failure of Christianity as a world influence in the past.

Have Catholics throughout the world, we may ask, any adequate appreciation of where they stand as Catholics, or should stand, in regard to the State? The most superficial glance around the world proves that either they have not or, if they have, they have been rendered impotent to live up to Christian teaching because of the betrayals of Catholic doctrine made by Catholics in the past, betrayals that have made the contemporary Catholic the slave of the State. The population of Europe, exclusive of Russia, is a little over 400,000,000, and the Catholic population is estimated as over 200,000,000. In other words, one European in two is a Catholic. Yet throughout the Continent what amounts in practise to absolute obedience to the secularist State is the universal rule. Throughout, the will of the State is accepted as supreme.

The most this immense Catholic force is able to do is to preserve here and there the essential minimum of religious liberty. To take the most immediate and obvious example, we have heard no word of protest from the vast Catholic population of Germany against their country's immoral and brutal aggressions. Italy, nominally a Catholic country, and certainly a country where the Church flourishes, openly allies itself with Hitler's Germany and extenuates his every deed. Such a spirit as this is tantamount to a worship of the State, for it means that when it comes to the point the Catholics and Christians of Europe are ready to put the State's integrity and authority before the fundamental principles of the Natural Law, which is the Law of God. They do it without thinking; they do it as a habit; they do it even as a Christian virtue.

But it is not as simple as all that, it will be objected. There is such a thing as the virtue of patriotism. Catholics are exhorted to serve their countries loyally, unless they are given a very specific direction not to do

so. And such direction rarely, if ever, comes. The German hierarchy and clergy have made no sort of protest against Hitler's policy in foreign affairs. The Italian hierarchy, we may presume, sanction, if not encourage, Italy's alliance with Germany, just as they sanctioned their country's attack on Abyssinia. The French hierarchy has always been conspicuously patriotic, apparently taking pride in the anti-clerical law that priests should fight as soldiers against the spirit and letter of all Christian tradition. It is only in a strictly limited sphere that ecclesiastical authorities protest against the action of the State, namely where the freedom to worship or to give religious education are attacked.

CHURCH CHOOSES LESSER EVIL

All this is true, but it is of the first importance to understand the reason for it. The reason is a very simple one. It is that at any given time the Church, faced by a choice of evils, chooses the lesser evil. Obviously the greatest evil of all from the Church's point of view is the denial to her children of the normal means of sacramental life. One might almost say that the Church will do anything to ensure that Catholics may be in a position to receive the last Sacraments when they are dying. Hence her practical policy at any given time in dealing with the State is to safeguard freedom of Catholic worship and the preservation of the Faith in the Catholic family. She will yield much in order to defend this citadel of religious freedom. But when she is reduced to defending this citadel it means that the enemy has in fact conquered an immense territory that, properly speaking, belongs to the Church. And we can trace in the history of Christianity the changing policy of the Church in regard to the State, a policy varying all the time in accordance with what secular society will, as it were, stand for. Thus we find at one time or another almost every possible variety of policy from the era of the Cata-

combs where the Church's authority was only recognized and put into operation underground to the great Church dominion of Christendom under Innocent III whose right to judge every Western ruler and see his judgment executed was well-nigh universally admitted.

But because the practical policy, dictated by the immediate essential needs, changes, it by no means follows that the degree of the Church's rightful authority over the State changes. At all times that remains the same, and at all times *that* is Christian teaching. This means that at all times the properly instructed Christian should be striving, if only in his heart, to recover for the Church the authority which is her due. There is all the difference in the world between submitting to a usurper, lest worst befall, and enthusiastically cooperating with the usurper.

What surely has happened to Catholics all over the world is that they have come to accept as right and normal a state of affairs that is only to be tolerated for the sake of preserving the citadel of religion. We boast of being the most loyal members of our country, entirely forgetful of the plain fact that our community stands for a secularist outlook, sharply conflicting with the values of Christianity, and claims a degree of moral authority that the Christian Church can only accept because anything else is for the moment impracticable.

We have said that the Church has been pushed back in history on to the vital citadel of religion, relinquishing the territory that should properly fall under her jurisdiction. How has that come to be? we may ask.

INFIDELITY OF CATHOLICS

It would evidently take too long to retell the complicated story, but one thing about it at least is evident. The retreat can only have been due to the infidelity of ordinary Catholics, in the shape either of laxity or ignorance. Laxity at the time of the Renaissance and

Reformation was, we know, widespread, and in many a place Christian resistance to the growing claims of the State collapsed like a house of cards. But one doubts whether it was the laxity which *caused* the trouble and whether it was the laxity even which was the primary factor in the collapse. It may well have been ignorance. Catholic princes, Catholic nobles, Catholic citizens defended what they considered to be their temporal and secular rights as against the Church, and the higher Catholic clergy often made matters worse by confusing their religious authority with their temporal powers and positions.

In the prolonged struggle between Church and State we find as much evidence of genuine theological confusion between the respective claims of Church and State in a rapidly changing situation as we do of actual Catholic laxity. And where the millions of ordinary uninstructed Catholics were content to follow what seemed to be the nearest protective force, whether of Church or State, an increasingly false position became established. Are we not surprised to discover that in the England of Henry VIII's day only More and Fisher stood out as able to think quite clearly about the real issue at stake? And after the Reformation, despite the increasing holiness of the Church and her great array of Counter-Reformation Saints, we find even in great Catholic countries like France and Spain a virtual claim on the part of Catholic rulers to be the Pope of their domains. This claim was largely supported by the hierarchies and clergy of such countries. After the French Revolution what amounted in effect to three new religions swept over the West: the religion of Liberalism, the religion of Socialism and the religion of Nationalism. In trying to stem the tide of anti-clerical Liberalism and, above all, in fighting the openly hostile Socialism, Christianity tended unwittingly to side with a rising nationalist spirit which strengthened the hands of the State, apparently the most conservative force.

So we find everywhere that Catholics in everything except the narrowest and most vital religious claims are, first and foremost, Frenchmen, Spaniards, Italians, Germans, British, Americans, etc. Everywhere the sense of the spiritual and moral unity of Christians is weakened; everywhere Christians are in the vanguard of Nationalism; at all times they are prepared to promote the interests of their countries at any cost and by any means, no matter what injury this promotion of nationalist ends may do to their Christian brothers in rival countries. Though the rapid advance of secularism and paganism proved disturbing and evoked protests, Christians remained content to give the fullest allegiance to a State which reflects and carries into execution the pagan philosophy of the day. And with this gross and almost universal betrayal the Church itself is perforce reduced to a religious establishment painfully bargaining with the almighty States that loyal Catholic citizens may be spared from the fullest effects of Caesar's absolute power and allowed to practise their religion freely and teach it to their children.

ENCYCLICALS AND THE BEHAVIOR OF CATHOLICS

Today the catastrophic results of this betrayal of Christian unity and the universal moral law of God are appearing all around us. Twice in a quarter of a century the once-Christian nations, the nations wherein vast portions of the population are still Catholic, struggle together in deadly war at whose service every single invention, every item of progress made, every resource of the brave new world, is requisitioned. Today we declare that ours is the just cause and that our enemy is the aggressor and that therefore we Catholics in the Allied countries are fighting for God. That is true because, as it happens, the fullest evolution of the nationalist, secularist and pagan spirit has come about in the country of the enemy which today openly defies every

vestige of the laws of God and man. In resisting this terrible threat we are thrown back on to our so long neglected Christian defenses. But we have also to admit that the present situation could never have arisen, had not all great Western nations sought their salvation for generations in earthly power, in pride, in national glory, in human wealth, throwing on to one side, as of no concern, the moral authority and teaching of Christianity in temporal matters. We can, alas, go further, and say that all this could never have happened had the Catholics of Europe understood the true meaning of what was happening, and stood firm against the usurpation of moral authority by the State instead of acquiescing in it and actually supporting it.

For we must not imagine that because the Church has had in practice to make the best of the universal revolt against God's authority, she has ceased to struggle. Her *policy* is the policy of *Concordats*, by which she endeavors to preserve such narrow freedom for her children as she can secure; but her *teaching* is the teaching of the Gospel, of the Fathers, of the Doctors and, in our day above all, the teaching of the magnificent series of *Encyclicals*.

Let us consider the following passages, chosen more or less at random, from the *Encyclicals* issued in the last sixty years, and study for ourselves how they reflect upon the practical behavior of Catholics in the modern State.

Modern theories of political power have already been the cause of great evils, and it is to be feared lest in the future these evils should reach the worst extremes. For, indeed, to refuse to refer to God, as to its source, the right to rule men, is in effect to deprive public power of all its dignity and all its vigor. To make it dependent upon the will of the people is, first, to commit an error of principle; and, further, to set authority upon a foundation both fragile and inconsistent. Such opinions are a perpetual irritant to popular passions, which will be seen growing daily in boldness, and preparing the way for public ruin by fraying a way for secret conspiracies or overt sedition. (*Diuturnum Illud.*)

That fatal and deplorable passion for innovation which was aroused in the sixteenth century first threw the Christian religion into con-

fusion, and then, by natural sequence, passed on to philosophy, and thence pervaded all ranks of society. From this source, as it were, issued those later maxims of unbridled liberty which, in the midst of the terrible disturbances of the last century, were excogitated and proclaimed as the principles and foundations of that new jurisprudence, previously unknown, which, in many points, is out of harmony, not only with the Christian law, but with the natural law also. . . . The authority of God is passed over in silence, as if either there were no God, or He cared nothing for human society; as if men, either as individuals or in society, owed nothing to God; or as if there could be a government of which the whole cause, and power, and authority, do not reside in God Himself. . . . When the conduct of affairs is in accordance with doctrines of this kind, to the Catholic religion is only assigned a position equal or inferior to that of alien societies; no regard is paid to ecclesiastical laws; and the Church, which by the command and mandate of Jesus Christ ought to teach all nations, finds herself forbidden in any way to deal with the public instruction of the people. (*Immortale Dei*.)

Whatever therefore in human things is in any way sacred; whatever pertains to the salvation of souls or to the worship of God, either in its own nature, or by reason of the end to which it is referred; all this is subject to the power and judgment of the Church. (*Immortale Dei*.)

Liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would equally be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law, as in the principle of all law. (*Liberties*.)

If the laws of the State are manifestly at variance with the Divine law, if they do injury to the Church or are in conflict with the duties of religion or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then truly it is a duty to resist, a crime to obey. (*Sapientiae Christianae*.)

That which is not permissible to individuals in private life is not allowable in public affairs: The Gospel has not one law of charity for individuals and another for States and nations, which are indeed but collections of individuals. (*Longinqua Oceani and Pacem Dei Munus*.)

Every positive law, from whatever lawgiver it may come, can be examined as to its moral implications, and consequently as to its moral authority to bind in conscience, in the light of the commandments of the natural law. . . . Cut loose from this principle of morality, that principle [*What helps the people is right*] would mean, in international life, a perpetual state of war between the nations. In political life within the State, since it confuses consideration of utility with those of right, it mistakes the basic fact that man as a person possesses God-given rights, which must be preserved from

all attacks aimed at denying, suppressing or disregarding them. To pay no heed to this truth is to overlook the fact that the true public good is finally determined and recognized by the nature of man with its harmonious coordination of personal rights and Social obligations. . . . The community is willed by the Creator as the means to the full development of the individual and social attainments, which the individual by a give and take process has to employ to his own good that of others. (*Mit Brennender Sorge.*)

The denial of the fundamentals of morality had its origin in Europe, in the abandonment of that Christian teaching of which the Chair of Peter is the depository and exponent. . . . The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong. . . . There is yet another error, no less pernicious to the well-being of nations and to the prosperity of that great human society. . . . It is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being and from every restraint of a higher law derived from God at its first source. Thus they accord the civil authority an unrestricted field of action that is at the mercy of the changeful tide of human will, or of the dictates of casual historical claims, and of the interests of a few. . . . To consider the State as something ultimate, to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations. This can happen either when unrestricted dominion comes to be conferred on the State as having a mandate from the national, people, or even a social class, or when the State arrogates such dominion to itself as absolute master, despotically, without any mandate whatever. . . . To tear the law of nations from its anchor in the Divine law, to base it on the autonomous will of States, is to dethrone that very law and deprive it of its noblest and strongest qualities. Thus it would stand abandoned to the fatal drive of private interest and collective selfishness, exclusively intent on the assertion of its own rights and ignoring those of others. (*Summi Pontificatus.*)

There are a few extracts from the unchanging and radical teaching of the Church on the subject of Christian citizenship. How many Catholics appreciate them? How many Catholics have understood them in history? May we not confidently conclude in answer to our original question that, come what may in the immediate future, the force of Christianity as a world-ordering influence can only be restored in the end if the millions of Catholics throughout the world are fully instructed in regard to Catholic teaching on the State and led by the

example and instruction of their pastors to effect the immense revolution that would result from genuine fidelity to that teaching? Has not that been the missing link in the past: the failure of Catholics over the centuries, even when their personal religion has been devoted, to appreciate the truth that full Catholicity requires an equal understanding of what is involved in the Church's teaching about citizenship and public affairs, and an equal fidelity to this? Such undoubtedly was one of the thoughts governing the issue at the end of the Holy Year of 1925 of the Encyclical *Quas Primas* instituting the feast of the Kingdom of Christ. Here are Pius XI's words:

It would be a grave error to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to Him by the Father, all things are committed to His power. . . . To use the words of our immortal predecessor, Leo XIII, "His empire includes not only Catholic nations, not only baptized peoples who, though of right belonging to the Church, have been led astray by error, or have been cut off by actual schism, but also those who are outside the Christian faith: so that truly the whole of mankind is subject to the power of Jesus Christ." Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ.

Persecution in Poland

Some facts on Nazi Persecution of Religious Life in Poland. Issued by the Polish Information Center, New York, N. Y.

The Constitution of Poland guarantees absolute religious tolerance to all creeds. The relation of the State to the Roman Catholic Church was established by agreement with the Vatican in 1925, and the Church was organized into twenty dioceses.

The proportionate relation various religious groups in Poland bear to the total population is as follows:

	<i>In millions</i>	<i>Percentage</i>
Roman Catholic	20.7	64.9
Greek Catholic	3.3	10.4
Eastern Orthodox	3.8	11.8
Protestant (Lutheran and Calvinist)	0.8	2.6
Other Christian Churches	0.1	0.5
Jewish	3.1	9.8

(*Handbook of Central and East Europe 1938*,
Zurich, 1938)

The Germans are fully aware of the role of the Catholic Church in Poland. Their hatred turned first against the Roman Catholic clergy and its influences, against Catholic churches, social organizations, and education. One must not consider only the material damages, which are heavy; greater importance must be attached to the systematic extermination of priests and Catholic influences upon social life.

The material contained in this document is based upon various sources:

Two reports made by Cardinal Primate Hlond, of Poland, to the Vatican. The first is dated January 6, 1940 and the second, April 1940.

A fully documented report by an eminent Catholic priest who traveled in Poland, entitled *The Situation of the Catholic Church in Poland under German domination* (*La situazione della Chiesa Cattolica nella Polonia occupata dai tedeschi*).

News dispatches, eye-witness accounts, sources whose identity cannot be divulged, reports from Ministry of Information of the Polish Government in London, Vatican radio reports, and reports carried in the Polish organ *Dziennik Polski* of London.

The facts in this article constitute a small part of the material available. However, they tell much about the extermination by the Germans of everything connected with religion and religious rites, and the tortures inflicted

upon priests, as well as laymen noted for their religious activities. Additional reports from Poland make it evident that religious persecution is steadily increasing.

A report by the German Propaganda Ministry on the condition of the Catholic Church in German-occupied Poland, published prior to January 1941, was written by a "Catholic priest, Krawczyk . . . who is a German from Silesia. Because of his corruption and preaching of ideas contrary to the Christian doctrine, he was suspended by the Catholic Archbishop of Breslau, Cardinal Bertram. After his suspension, he joined the German Propaganda Ministry and . . . was assigned to the work of attacking the Catholic Church.

" . . . He wrote a pamphlet against Pius XI's Encyclical condemning National Socialism. After the German occupation of Poland, he was assigned to a German propaganda bureau at Cracow and, together with the head of that bureau, Dr. Mutz, known for his anti-Catholic activities in Germany, visited all Polish Bishops, unsuccessfully trying to convert them to the Nazi 'faith'." (Supplement to Polish Information Center Bulletin No. 49, January 4, 1941, from Polish Ministry of Information.)

The Polish provinces incorporated into the Reich in the fall of 1939, Poznania, Pomorze, Upper Silesia, Wloclawek, Lodz, Plock, and Kalisz districts, are areas of Poland where religious life was particularly strong. Exceptional excesses committed by the Germans in these areas may be explained by this fact.

Official German statements are limited to a description of the situation in the General Gouvernement where the Roman Catholic Church and the Polish population is treated with less terror. Competent observers say that this is done to make readers and radio listeners abroad believe that the General Gouvernement embraces all Polish territories occupied by the Nazis. It casts a veil over the crimes committed by the Germans in the "incorporated" provinces of Western Poland.

The territorial partition of church administration units in German-occupied Poland is as follows:

The Gniezno and Poznan archdiocese, the Chelmno diocese (province of Pomorze), the Silesia diocese (Polish Silesia), almost the whole of the Lodz diocese, the Wloclawek diocese, a major part of the Plock diocese; parts of the diocese of Lomza, of Czestochowa, of Kielce, and part of the archdioceses of Warsaw and Cracow have been "incorporated" into the Reich.

The General Gouvernement embraces parts of the diocese of Plock and the archdiocese of Warsaw, a small part of the Lodz diocese, the whole Sandomierz diocese, a major part of the Kielce diocese, the entire Siedlce diocese, the Lublin diocese, a major part of the Cracow archdiocese, the entire Tarnow diocese, and a part of the Przemysl diocese.

ROMAN CATHOLIC SITUATION IN GENERAL

Hitlerism carries on a systematic and total destruction of the Catholic Church in the vast and rich regions of Poland which, contrary to right, have been incorporated into the Reich because of their metallurgic and textile industries, their abundance of excellent coal mines, and the fertility of their soil and their rich forests.

The Katowice diocese excepted, where the invaders have restrained themselves in order not to antagonize the Catholic workers in the coal mines and in the metal industries, the ecclesiastic administration in all dioceses has been entirely destroyed.

Churches and Catholic cemeteries are in the hands of the invaders. Catholic worship has ceased to exist. The word of the Lord is not preached. Sacraments are not administered even to people on their death beds. In many places, religious confession has been forbidden. In the remaining parts of the country, churches may be opened on Sundays only, and then only for a few hours. Marriages between Poles have been forbidden for many months. Catholic action has been suppressed; the Catholic press and Catholic charity organizations have been destroyed. No initiative pertaining to religious life is permitted.

Monasteries of men and women have been methodically suppressed as well as all the flourishing organizations they had created, such as schools, hospitals, institutions of charity, of social assistance, and the press. Their buildings have been occupied by the Nazis. Many friars have been imprisoned and numerous nuns dispersed.

Cathedrals and Episcopal palaces, theological seminary buildings, residences of canons, endowments of Episcopal sees and of ecclesi-

astical chapters, funds of the curiae and of the seminaries, farms and forests belonging to the Church, churches and their equipment, parochial manses with their furniture and the personal linen of the curates, even archives and diocesan museums—all have been plundered by the invaders. Robberies were committed for the profit of the German State or for the benefit of individuals. Everything that could be carried away was transferred to the Reich. The rest was left for the newly arrived German settlers. . . . (*Quotations from Cardinal Hlond's second report.*)

PERSECUTION OF THE CLERGY AND CHURCH ADMINISTRATION

Bishops, as well as curates and vicars in cities, towns, and small villages come under this category. Secular priests and members of Religious Orders are victims of the same terror. Almost all bishops residing in the "incorporated" provinces have been interned or imprisoned. The administration of the dioceses has been made very difficult or rendered entirely impossible.

Immediately after the invasion by German military commandments of the provinces of Poznan and Pomorze, eighty per cent of the priests were arrested. Most of them were deported to such concentration camps as Dachau, Oranienburg, and Montheusen. Several hundred of them were held in isolation camps in the provinces whence, in August 1940, all those less than sixty years of age were transferred to camps in Germany. Only a few score of them succeeded in escaping to the General Gouvernement.

In Silesia, a large percentage of parish priests and vicars, as well as the majority of Polish civilians born in that province, saved themselves by signing a declaration that they were of German race (*Volksdeutsche*).

The National Broadcasting Corporation in New York, reported that, according to the BBC in London, over 700 Polish priests had been executed in German concentration camps since Poland's invasion by Germany. The same report stated that 3,000 priests were in German prison camps. (PIC Bulletin, February 7, 1941).

The hygienic conditions in which priests are forced to live in these camps is below any reasonable standard.

The Polish Ministry of Information in London reported, February 3, 1941, that the German-controlled *Allensteiner Zeitung* carried the information that "Poles are required to possess special 'permission cards' to enter church on Sundays and holidays." The clergy celebrating the Masses "are obliged to inform the German police at least three days prior to the Mass." According to the Polish Ministry of Information, Prussian authorities issued the order.

Theological seminaries cannot admit new seminarists. The teaching of philosophy, history of the church, and other subjects is not permitted. Only Pastoral Theology and liturgy have been approved. The aim seems to be to limit spiritual vocation, and to lower the level of education of the remaining candidates for the priesthood.

All organizations of the so-called Catholic Action have been dissolved. All private high schools, those of the Sisters of Resurrection, Sisters of the Holy Family of Nazareth, Sisters of the Immaculate Conception, as well as those directed by bishops have been closed. A November 1940 PIC Bulletin states that the "Catholic Order of Sisters of the Resurrection in America received correspondence from its convents in Poznan and Czestochowa, in German-occupied Poland, from which it appears that these convents were closed by Nazi authorities, the property confiscated, buildings given to the German soldiers, while the Sisters were brutally thrown out."

Churches formerly belonging to the Uniate Church in the Polesie diocese, and their benefices, have been given by Germans to the Ukrainian groups of the Eastern Orthodox Church. The private property of the parish priests was also confiscated and given to the Orthodox clergy.

A large number of priests, especially those of advanced age and of a higher ecclesiastical rank, were compelled

to do heavy work. Many of them were held as hostages, together with important laymen. In Poznan, priests were ordered to attend mass executions of their compatriots, to dig the graves for the latter, and to bury them.

In April and May 1940, village priests were again arrested under the pretext that agricultural requisitions had not been delivered. After their delivery, the priests were released, but told to support German demands. They had to speak from their pulpits on the duty of delivering the requisitions. At the present, in almost all communes, the priests are forced to make inventories and assist in the planning of requisitions. The Gestapo has frequently complained to the Episcopal Curiae that the clergy does not encourage young people to enlist for work in Germany.

Archdiocese of Gniezno and Poznan. The situation in the Gniezno and Poznan archdioceses is described in quotations from Cardinal Hlond's first report:

At Gniezno the post of vicar general is held by the Rev. Edward van Blericq, Metropolitan Canon. He has no ecclesiastical jurisdiction. Although the prohibition was lifted in November, his activities were much limited. He discharges his duties in his home, but has been denied access to records and archives, which are being studied by the Nazi police. He may receive only those priests permitted by the Germans to go to Gniezno, and is not permitted to visit parishes outside of the city.

The Vicar General of Poznan, Mgr. Valentine Dymek, has been interned in his own house since October 1939.

(*Dziennik Polski* reported in December 1940 that Monsignor Dymek was still imprisoned in his home. PIC Bulletin No. 45.)

The pretext for the death sentence in the case of the Rev. Niziołkiewicz, in Slaboszewo, was that he had established a chapel, before the outbreak of the war, in the building of a former German school, which he had obtained by legal means. The case of Rev. Zablocki, dean in Gniezno, is that he organized a civic guard to maintain order in Gniezno, after its evacuation by the Polish civil authorities and police. When the German army was approaching the city, he went to meet the

German commander and was shot twice in the hand. The German commander explained the incident as a misunderstanding, but, when the priest left the hospital, he was seized, together with fourteen members of his former civic guard, transferred to Inowroclaw, and shot with his companions.

In a supplement to the second report of Cardinal Hlond, dated April 7, 1940, it is said that at least forty per cent of the priests of the archdioceses of Gniezno and Poznan are in prisons. Those that have suffered and are still suffering are in the basements of the Poznan Citadel.

The PIC Bulletin of March 15, 1941, refers to an Italian who arrived in Rome from Poland in whose report was the information that "church marriages have been forbidden in the provinces of Pomorze and Poznan (incorporated into the Reich), and in some districts in the Warsaw archdiocese, including Kutno. Persons desiring to marry must go to other districts or marry secretly." (Quotation from the Bulletin). This information supports similar statements in Cardinal Hlond's report on page 7/8.

In the town of Sroda, after a mass execution of the local intelligentsia, the rector of the Roman Catholic Parish, Father Janicki, was carried off to Poznan and murdered in Fort VII.

Diocese of Chelmno. The situation of the clergy is such that, out of 650 priests in the diocese, only twenty were left in their parishes, according to Cardinal Hlond.

A Stockholm dispatch, carried by the PIC Bulletin, reported "severe persecution of the Catholics within the incorporated areas" continuing unabated, especially in the district of Pomorze which is in the Chelmno diocese.

Priests who were active in Catholic Associations of youth have gone through the worst tortures. The Germans are very secretive about the whereabouts of the majority of the clergy. It appears probable, however, that many of the priests are held in the concentration camps of Górná Grupa, of Kazimierz Biskupi, of Stuthof near Danzig, and others in Germany. Some were deported to the

General Gouvernement. Many were shot, but exact figures are not available because of the secretiveness of the Germans." (*Cardinal Hlond's second report.*)

Archdiocese of Cracow. The magnificent cathedral on the Wawel hill, wherein for many centuries the kings of Poland were crowned and where their ashes repose, was closed on November 1, 1939. Later, the occupation authorities permitted the celebration of two Masses weekly in the Cathedral, on Sundays and Wednesdays. The names of the two celebrants had to be approved by them and a Gestapo agent had to be present during the Mass. The public was not admitted. Only the sacristan and the ministrant were permitted to accompany the priest into the church. After the Mass, they were escorted from the Cathedral by two soldiers with fixed bayonets. The keys to the Cathedral and to its Treasury Vault remain in the hands of the Nazis.

Diocese of Silesia. More than one hundred of the secular and regular clergy have been imprisoned by the Germans. They have to clean water-closets and sleep on straw infected with lice. After being beaten, salt-water is poured in the wounds to produce inflammation and infection. Because of the wounds they can only lie on their abdomens.

Father Wycislik, from Tarnowskie Gory, was laid on a doorsill so that every incoming or outgoing person had to tread upon his body. While thus tortured, Father Wycislik recited the Rosary. Bishop Adamski and his auxiliary bishop are in prison camp.

Archdiocese of Warsaw. "The day after the occupation of Warsaw," says the Italian report, "the Germans arrested three hundred and thirty priests, among them eighty school-teachers and several university professors. They were detained for two weeks without water or food, in dark, windowless cells, unable to satisfy the most elementary hygienic needs. They were not permitted to say Mass or to read their Breviaries, which had been taken from them."

Diocese of Sandomiers. In Radom, four priests suffered broken teeth and jaws. They were asked the following question: "Do you believe in God? If you do, you are an idiot. If you don't, you are a quack." Another question was "Who is a bigger statesman, Hitler or Mussolini?" If a priest answered that it was Mussolini, he was hit by the Gestapo man and told that he was a liar. The very level of those questions speaks volumes.

Diocese of Lublin. Fifty per cent of the priests have been arrested in the Lublin diocese, and with the exception of one, all priest-professors in the Catholic University of Lublin have been arrested.

Thirty-seven Jesuit Fathers and twenty-five Capuchin monks were deported to concentration camps in Germany. Only two Capuchin friars of foreign nationality were permitted to remain. The Gestapo in Lublin is headed by the same man who lead the Nazi agitation against the Archbishop of Vienna, Cardinal Innitzer.

The following excerpt from the Italian report is characteristic of the treatment accorded members of the Catholic clergy.

Mgr. Fulman, seventy-five years old, was accused of hiding a machine gun under a hedge in his garden. The garden of the episcopal residence is some distance from the city and abuts on empty lots and meadows. Some Germans, members of the present city administration of Lublin, admitted that the machine gun had been placed purposely in the garden by the Gestapo.

After their temporary imprisonment in Lublin, Bishop Fulman and his priests were called, in December, before a German court martial. The court, after a secret session and without admitting any defense lawyers, sentenced them to death. The sentence was later commuted by the Governor General to life imprisonment. Immediately, the Bishops and the other priests were transported to Berlin and from there to the Sachsenhausen-Oranienburg camp. Their priestly vestments were taken away from them and their heads shaved. They were given an icy shower bath and then, shivering with cold, naked, were filmed from all sides in the presence of the camp guards and of the *Hitler Jugend*.

The prisoners receive the same fare every day: in the morning a cup of hot water with a little flour; at noon time a potato or turnip soup; in the evening a cup of black coffee and a daily ration of a little more than an ounce of bread. On Sundays a few peas are added to the soup. The prisoners do not get any fats and no meat.

Every morning the Bishops must appear at roll-call without their

overcoats and bareheaded, even in below-zero temperatures. The roll-call lasts from one to three hours. Bishop Fulman was so weak from cold and under-nourishment that he could not stand on his legs and had to crawl on all fours. The Bishops, just like all other prisoners, have their ears boxed by the guards for the slightest violation of camp regulations. Whenever a Gestapo agent enters their cells, the Bishops must arise quickly and stand at attention. These are the conditions in which forty-five Polish priests, also some Czechs and Germans, are living in the Oranienburg camp. Of them all, the Polish priests are the most brutally treated.

Monsignor Radonski, Bishop of the Diocese of Włocławek is in Palestine. The German authorities have refused to grant him a permit to return to his diocese in Poland. Monsignor Kozal, Auxiliary Bishop and Vicar General of the diocese, was arrested, questioned, and spent two months in prison in Włocławek. Later, he was sent to the concentration camp in Lad.

A Reuter's dispatch, dated London, March 28, 1941, states that "Antoni Nowowiejski, eighty-year old head of the Diocese of Plock, has been deported to an unknown destination and it is not certain that he is alive." His Auxiliary Bishop and Vicar General, Monsignor Wetmansi, was first arrested by the Germans, then released, and finally sent to detention in Slupno. The Professors and alumni of the Theological Seminary were dispersed and robbed of all their possessions. The books of the Seminary Library as well as those from the private libraries of the individual professors, and crucifixes torn down from the walls of the lecture halls were thrown in a heap and burnt.

Several scores of priests from the Łódź Diocese were transferred to Radogoszcz with their Auxiliary Bishop Monsignor Tomczak. (PIC Bulletin number 45, from *Dziennik Polski*). They were all given a terrible beating. The majority were left without food for three days.

The Bishop of the Łódź diocese, Monsignor Jasinski, has been interned in his residence and is strictly watched. This is based on information published in the semi-official Polish organ *Dziennik Polski* of London, in December, 1940. The same source reports that he has

been forced to sweep the squares before the Cathedral and the railroad station, to perform such tasks as removing rubbish.

The larger part of the Lomza Diocese is under Soviet occupation, but the situation of the clergy in the remainder of it is no better than in the "incorporated" areas.

The larger part of the Dioceses of Kielce and Czestochowa are in the General Gouvernement and, while some of the priests there have been allowed to continue their duties, the condition of the Church is equally serious. Reuters, on March 28, 1941, reported that Adam Resalski, dean of the Kielce seminary, was killed by a Gestapo agent.

The clergy of the Abbey of Czestochowa have assertedly been imprisoned or shot. One of them, Father Roman Klaczynski, has been in the Oswiecim concentration camp for the past eight months, undergoing constant maltreatment, after urging in a sermon, "let us build up Poland in our hearts." Canon Bonaventura Metller, famous astronomer and founder of the Jasna-Gora observatory, was among three clergymen known to have been shot. (Dispatch from London, March 7, 1941.)

Laymen and Leaders in Religious Activities. The national president of the Catholic Youth Association, Count Edward Potworowski of Gola, near Poznan, was shot in a public market place.

The president of the Catholic Girls Association, Miss Mary Suchocka, was robbed of all her possessions and expelled from Poznan to the General Gouvernement with her mother and brother.

The national president of the Catholic Action, a prominent lawyer, was imprisoned together with his office staff. The director of the National Institute of Catholic Action, the Rev. Francis Marlewski, was arrested and then deported to the General Gouvernement.

The director of the Catholic Action Association of the Lodz diocese, Father Nowicki, was so brutally beaten

that his life was only saved by trepanning. The diocesan president of the Catholic Action in Wloclawek, Pulawski, was shot and killed.

Hundreds and thousands of Catholic leaders in the "incorporated" provinces were robbed of all their possessions and deported to concentration camps or to the General Gouvernement.

PILLAGE, PROFANATION, DESTRUCTION OF CHURCHES

Hundreds and even thousands of people have been locked, sometimes for several days, in churches which consequently were soiled and desecrated. At Radom, two thousand people were thus locked up for forty-eight hours in the Church of Our Lady. The same was done in the churches of Gdynia.

In one town a machine gun was placed on the organ in a church filled with people, and the local priest then ordered to take off the cross from the altar. When he refused, he was shot and killed on the spot before his parishioners.

The St. Michael church in Poznan has been transformed into a motion picture theater. A dog hole was set up in the chapel of the Primate's palace. The Church of the Sisters of St. Vincent de Paul was transformed into a gymnastic hall. The monument of the Sacred Heart of Jesus in the very center of the city was destroyed. An historical cross that had been erected by the burghers of Poznan in the XVII Century in memory of the extinction of the cholera epidemic in that city, was pulled down and thrown into the Warta river.

The ancient church of the Franciscan Fathers in Gniezno was demolished. The oldest Polish cathedral in Gniezno, "mother" of all Polish churches, is now used for concerts and plays for German cultural organizations. The main parish church of the Holy Trinity was desecrated. The church in Jarocin was transformed into a prison. The church of the Sisters of Nazareth in Ostrzeszow was converted into a stable.

The Germans confiscate all objects of religious rites representing financial value. From Warsaw Cathedral, for instance, they stole two gold chalices of the XVI and XVII centuries, magnificent works of art, one of which was the handiwork of King Sigismund III.

They stole the world famous Gothic main altar in Cracow from the Church of Our Lady. It was a wood-carved masterpiece of the medieval Polish sculptor, Wit Stwosz. They also took nine oil paintings by Hans Kulmbach from the same church. These were all taken by the Nazis while Divine service was going on in the church.

In Lublin, the Germans blasted the tabernacle in the church of the Dominican Fathers. Then, at gun-point, they compelled the Fathers to hand over religious objects valued at \$100,000. These were confiscated as well as an original Bull of Pope Honorius III, dated 1224.

Priceless stained glass windows, the work of the modern Polish artist-painter Mehoffer, were taken from the church in Turek.

Little road-side chapels and crosses, so numerous in Poland, always decorated with flowers by the local population, were destroyed by the Germans. The local population was often compelled to destroy the chapels and crosses and refusal meant being beaten or shot.

In the Holy Trinity Church, in Szarlej, Upper Silesia, the newly installed German Burgomaster ordered the painting over of the inscription, "Glory be to God the Father, God the Son, and the Holy Ghost."

In the town of Piekary, also in Upper Silesia, stone figures of the Twelve Apostles stood before the Church of Our Lady, erected in 1860. The names of the Apostles were painted over. Local populations are often forced to remove tombstones, or smash them with hammers.

The theological library in Lubin, consisting of scores of thousands of books, the largest of its kind in Poland, was confiscated by the Germans and added to the central German library.

The Holy Eucharist

There are veins and arteries in one's body. And everyone has some idea of how the life-blood which nourishes and invigorates one's body flows through these veins and arteries. One has some idea too, of how this nourishing and invigorating of one's body is clogged and weakened, and even vitiated, by parasites in one's body—little living organisms that thrive at the expense of the health of one's body. Likewise, a Catholic has some idea of how the sacraments are veins and arteries through which flow the life-blood of every living Christian, divine grace, from the instant Christ has made him a living member of the Living Body of which He is the Head, by Baptism. A Catholic has some idea too, that the life-blood that nourishes and invigorates one's life in this Living Body comes mainly through the Holy Eucharist. For the Eucharist is essentially a food which nourishes Christ in His members. He gave us the Eucharist to be the source of strength of our daily life in Him. Hence the objection sometimes made against receiving the Holy Eucharist daily—that it makes for too great a familiarity with God—misses the meaning of The Eucharist.

The Sacrament of the Eucharist is not given us precisely for the awe-full adoration of God but for the nourishment and invigoration of the life of the Word Made Flesh within us. And the more frequently we receive the Holy Eucharist with due dispositions, the healthier and stronger must be the life of Christ within us.—THE IRISH ROSARY.

Some Things New and Old

ANGLO-ISRAELITE MOVEMENT

What is the Anglo-Israelite Movement? Has it been condemned by the Church?

This is a theory which maintains, with no historical proof whatever, that the English-speaking peoples are descendants of the lost Ten Tribes of Israel; that is, the Jews who were deported by Sargon of Assyria in the year 721 B.C., after the fall of Samaria. In the United States and Great Britain the movement is said to have as many as two million adherents. It does not seem to have been condemned by the Church, at least not formally, and it is difficult to comprehend any Catholic wishing to join so absurd a movement.

The beginning of the movement dates back to about 1650, when it was used to secure the settlement of Jews in England. But the modern movement derives from a lunatic Englishmen, Richard Brothers (1757-1824) who applied to himself the prophecy in the Book of Daniel, chapter 12, verse 1 (which read), and styled himself "Nephew of the Almighty."

According to the theory, the Ten Tribes, after the Assyrian Captivity, wandered westward, and being driven on and on, settled in Spain and the British Isles. Hence the Celtic Irish are supposed to be the descendants of the Tribe of Manasseh, whose ancestors reached Ireland under the leadership of the scribe Baruch and the prophet Jeremias.

The theory is both complex and crazy, and it is based very largely on prophecies supposed to be derived from the measurements of the Great Pyramids and a curious interpretation of texts of Scripture. Hence the Tribe of Manasseh was to become an independent nation. So this is taken to refer to the United States, and the Amer-

ican eagle is supposed to be discovered in Ezekiel, xvii, 3. The British get their share of the prophecies in an Old Testament reference to the lion and the unicorn, Numbers xxv, 8-9. While the promise that Israel shall possess the gates of her enemies is allegedly fulfilled by these enthusiasts by the British possession of Gibraltar and Singapore. Meanwhile, to round out this prophetical nonsense, the Ruler of England is supposed to be the direct lineal descendant of David, King of the Jews. The capture of Palestine by General Allenby, and its being placed under a British Mandate, was alleged to be the crowning point in their weird distortions of history and fantasy.

BISHOPS ELECT

Sometimes, in the Catholic press, I notice that such and such a prelate is spoken of as Bishop-elect. What does that mean, and what are the powers of a Bishop-elect?

A Bishop-elect is a prelate who has been nominated by the Supreme Pontiff to the episcopal state. But his powers vary, according to the nature of his nomination. First of all, the nomination of a cleric to episcopal rank by the Pope does not of itself confer the episcopal office. The candidate chosen has to signify his consent. Without that consent, the papal nomination is null and void.

Secondly, the Pope may nominate a cleric to the episcopate as an auxiliary or a titular Bishop, and this differs from the nomination to a diocesan bishopric.

But a cleric who is nominated by the Holy See as the Ordinary of a territorial diocese, if and when he accepts that nomination, receives two powers—the power of jurisdiction and the power of orders.

A Bishop-elect receives the power of jurisdiction as soon as he accepts the nomination. That is to say, as soon as he agrees to accept the bishopric he receives power of jurisdiction over all that diocese, whether he is a

Bishop or not. He can thus exercise the power of jurisdiction, but not the power of orders, unless he is already a Bishop. For this power of orders comes only after he has received the episcopal consecration, since he cannot hand on that which he has not himself received.

So it follows that a Bishop-elect is the ruler of the diocese to which he has been appointed. That is the power of jurisdiction. But he cannot exercise the power of orders, that is, he cannot ordain or consecrate to the ministry of the Catholic Church until he has received the plenitude of the priesthood in his episcopal consecration.

RELIGIOUS ORDERS STATISTICS

Which of the Religious Orders in the Church has the most members?

According to a broadcast recently over Vatican Radio, the Society of Jesus has the largest number of members. There are some 26,310 Jesuit priests, scholastics and Brothers. The Franciscans come next: there are more than 24,000 Friars Minor and some 13,400 or more Capuchins. The Benedictines number about 10,000.

Altogether there are 61 Orders of men, with a total membership of something more than 108,847. The religious Congregations of men number 93, with a total membership of about 105,000. The largest single total is that of the Christian Brothers, whose numbers exceed 19,000.

Owing to the war it is impossible to estimate exactly the number of religious. In Poland, for instance, there were large numbers of religious. Many of them have been killed, and many more still have been put into concentration camps.